/92 cont./

361 648 Cuevo had belonged by law from long before Independence, and still belonged by right of conquest after the defeat of the barbarians, to the department of Chuquisaca, but the Representación Cruceña /representatives from Santa Cruz/ has constantly demanded the region of Cuevo-Ibo as an integral part of the territory of Santa Cruz.

The current legislature has ended this much-discussed matter on the basis of the law of 1898. Cuevo consequently now belongs to the department of Santa Cruz, because that law fixes as the interdepartmental boundary the left bank of its stream, which is about 150 or 200 meters from the town.

[197] Even the Representación Tarijeña /from Tarija/ has been consulted in this matter and has fixed its boundaries at the right bank of the stream of Camatindi; this was based on the same law and on the fact that the territory was settled by Christians from Tarija and was won over by the Franciscan missionaries from the Colegio of the same city since before 1875. Tarija still retains the region of Caipipendi, which belonged to the Huacaya canton.

When the interdepartmental arrangement is finally made, Sucre will lose a zone of 12 to 14 leagues from Cuevo to the right bank of the Parapiti River, and another eight leagues or so from the right bank of the Camatindi stream, not counting the incalculable zone lost toward the east. Here is the law promulgated: /the remainder of p. 92, p. 93, and six lines, including a footnote, on p. 94 are omitted in the translation. The remainder of p. 94 follows./

Ibo or Ivu Canton

631 648 Once the interdepartmental problem is solved in a friendly fashion, according to the bill approved in the Chamber of Deputies in this year of 1912 and promulgated as the law of the nation, the department of Sucre is prepared to elevate to the rank of canton the region of Ibo or Ivu, the capital of which might be the San Buenaventura Mission, located at this very place.

/94 cont./

631 648 If this were the case, the boundaries of the new canton should be the following, according to the agreement made by the Representación Chuquisaqueña /from Chuquisaca/: on the south the left bank of the stream Vitiacua, on the north the parallel of the stream of Cuevo, on the east the range of Aguaragüe up to said parallel; on the west the ranges of Saararenta and Irenta, and on the southwest the stream of Chimbe.

[797] [162] Within this delimitation are included several Chiriguano towns, the most populous being the missions of Santa Rosa, with more than 1,200 inhabitants, and that of San Buenaventura de Ivu with 652 souls.

White families are few, but not less than 40, which could give a total of at least 160 souls. It might be that with time this small population will grow in the new canton, as that of Cuevo grew.

797 177 463 648 Years are needed for the Chiriguano Indian to be able to take over the political government of a town, in spite of the fact that in the relatively new missions there are musicians, carpenters, woodworkers, masons, saddlers, shoemakers, tailors, and young men who know how to write well and to read better, but it is one thing to know an art or a trade and quite another one to have to administer justice.

/95/ The experience of many years of missionary life and what I have seen in the missions abandoned since the war of Independence justifies my opinion that many years are needed for the Chiriguano Indians to be able to fill certain public offices such as that of corregidor and parish alcalde.

A Project

000 The eastern zone, which today belongs to the three departments of Santa Cruz, Tarija, and Sucre, is somewhat threatened by foreign countries, but it might be that the Bolivian Republic could make friendly settlements with the neighboring nations.

/158 cont./

000 361 or five Chiriguano tribes at short distances. The only large town that I found on my travels is Membirai, which is joined to Choreti guasu on the left bank of the Parapiti. I know Caipipendi, [114] [62] where I often slept; the Indians are many, but they live in different places, forming groups of 15 or 20 families (2).

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2. The beautiful Santa Rosa Mission was formed by bringing together into a single town more than ten small tribes which voluntarily, with their caciques, moved to the place shown them by the missionary. In Yumbía there are three small tribes a very short distance apart.

Attributes of the Cacique

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Just as in a family there is the authority of the father who governs it, or, should he be absent, that of the mother, who looks after and cares for the proper /159/ rearing of the children so that they may grow properly and not commit disorders or start fights with one another, thus also in every town or tribe there is a Tubicha, great one, whom I shall call cacique, so that my readers may understand that the Great One is a person of authority and prestige. The attributes of the cacique are multiple; when an epidemic has broken out or is about to break out in the tribe, it is he who seeks out the sorcerer to dispel it. If the tribe is suffering a drought, he goes to the master of the rain, who is another sorcerer (1).

● [631] [643]

1. In each tribe there is but one cacique; many caciques are under a regional cacique who can dismiss the lower ones.

[262] [273] At the time of planting, while the people of the tribe sleep or rest in their homes, he goes out to the small plaza or in front of his house and, walking about, holds forth to the town, encouraging it to sow sufficient maize so that when it is ripe there

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643 682 692 For these reasons the authority yielded and left it to the cacique to deal with the culprit as he deemed best, following his barbarous customs. Rather than complicate matters, the cacique had two forked sticks of medium height set up, with another piece of wood set between them. He called together all the inhabitants of both towns and in their presence in broad daylight condemned him to the gallows, and the execution was [671] immediately performed. The cacique has no written laws; he does everything by tradition and applies punishments such as the one related as a deterrent to others, to remove evil from his region, so that the life of the defenseless and the good may be respected and that he may be feared (1).

622 643 756 686 692 1. When a sorcerer does not manage to accomplish what he has promised, because he perhaps did not help him, it is the cacique's prerogative to order the death sentence and burning.

Separation from Command

622 631 643 The dismissal of a cacique is a very simple thing when the abuses he commits are unbearable. In epochs prior to the present time, the oppressed Indians were beginning to withdraw from their obedience to other peoples, and since the latter find it difficult to be able to live in strange lands, they ended up by having recourse to the regional cacique, who in turn declared them free from such obedience, naming another more humane person of the same tribe or who had resided for some time in it. This has become easier today by agreement with the political 648 466 464 622 643 authority of the Republic, but there is the greater problem that when an abusive cacique has been dismissed and another named by the political authority, he is sure to be subject to all the demands of the whites to provide them with peons, and the latter, who do not like the yoke or the caray /white man/, become impatient and emigrate.

/165 cont./

643 [721] In the case of a regional war against another region, the great cacique calls a parliament and consults all the caciques, /166/ counselors, and sorcerers in order to arrange matters perfectly and avoid surprises. When the war has broken out, as he is the most important man, he takes charge of the battles, even leading them personally to a successful conclusion, and, should a defeat be suffered, he does not cringe in defeat, but prepares anew, encourages his soldiers to fight more vigorously to take revenge, and is unlikely to suffer another defeat. This is what happened in the regional war of the great cacique Gũiracoti against Yaveau, in which, the latter having been defeated by the former, as I have already related, he retired to the slopes of Irenta and from there marched on his enemies, causing numerous casualties and obtaining a complete victory (1).

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[648] 1. In the Curuyuqui War there was a cacique named Chaparilla and another named Tunpa, but, as this war was against the whites, Tunpa took charge of the military operations.

643 631 Chituri, a regional cacique, was succeeded by his son, the late Azari, in the entire region of the Parapiti Grande, Itatiqui, Tacuaranti, and Ururigua. Yaveau was obeyed by all the Indians of Itiyuru, Curuyuqui, Ivu, Igũipinta, and those of Santa Rosa, living on the right bank of the Cuevo River; subject to Gũiracoti were all those living on the left bank of the same river as far as the right bank of the Parapiti; the subjects of the late Tengua were the Indians of the left bank of the same Parapiti up to Gutierrez; the subalterns of Machirope were, as was told me in the same year 1901, all the Indians of Ingre Canton, Igũembe, and Huacaya from the right bank of the Parapiti to the left bank of the Pilcomayo, which includes an area of 24 leagues from north to south and 15 east to west, and when an effort was made to found a mission in Yumbía, on the left bank of the Pilcomayo, Igũembe Canton, he insisted to me that we should not bother them any more because neither he nor the

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Indians wanted it (2).

2. The regional cacique Tengua died in 1900, Machirope in 1905, and the others who have been named in the middle of the nineteenth century, except Chituri. Baringai of Igüembe is considered a regional cacique without being one; he is the oldest known Indian, at least among the caciques.

Today only one of the former regional caciques is still living. This is Mandepónai, who must be about 84 years old, a very robust and obese Indian with a constitution of iron. His authority extends throughout the Gran Chaca. He is respected and obeyed up to a certain point by the Toba, Mataco, and Choroti, and other known races; he is very well received in the other regions through which he passes, and his authority is not contradicted elsewhere, but is not respected either, /167/ because at the present time the Chiriguano element too has almost radically changed its political system; today it is the political authority which rules, and the cacique is a humble servant of any caray who comes to him asking for peons.

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The Machareti Mission exists through his efforts, and he has always been faithful to the missionaries. In the Curuyuqui War, the Tunpa tried to get Mandepónai to use his influence to make the Toba and Chiriguano of his region revolt, as Tengua did, but the great cacique was not to be moved; instead he and his people went over to the side of the Santa Rosa Mission and the white Christians who had taken refuge in it.

At that time some whites, perhaps because of their hate for the missionaries of Machareti, tried to implicate Mandepónai as an accomplice of the Tunpa, but this calumny was belied by his praiseworthy procedure. He gave warning of the day on which the rebels were to burn the mission, went personally with his soldiers to Santa Rosa on January 27, before the final battle, and there confronted Tengua, accusing him of treason to the whites. His loyalty to the missionaries is to his glory.

Ce 178 643 [114] [648]

/83 cont./ when Nordenskiöld made his expedition, there was no longer a great cacique among the Chané on the Parapití River. The last great cacique had been Aringui, whose nephew, Batiraya, was a cacique, but he had refused the position of great cacique because he did not want to be too dependent on the whites (311).

311. Nord. 1, pp. 170 and 233.

C •631 [642]

According to what is said in older documents, the Chiriguano, after their immigration into the Cordillera, did not form a uniform community, a state, in the proper sense of public law. Formerly they had formed a federation of several parcialidades /subdivisions/. In the letter of Licenciado Cepeda (312) in the

C [131] [175]

312. Letter from Licenciado Cepeda giving an account of the war against the Chiriguano under the encomienda of Lorenzo Suarez de Figueroa, Governor of Santa Cruz, and under the Maestre de Campo, Fernando de Cazorra, through Tomina, and under Luis de Fuentes through Tarija. According to Moreno II, p. 113.

year 1585, it is said "that the Province of the Chiriguano, who are in the Cordillera between Santa Cruz and the city of La Plata, who are divided into three parcialidades, each distinct from the others, 25 leagues, although they communicate and help one another. One is the parcialidad of Vitupué, another that of Condorillos and the other of Chiquiacá."

C 631 643

Of the two parcialidades Vitupué and Chiquiacá we know that they, at least originally, were each under the chieftainship of a great cacique, from whom they received their respective names. Vitupuera was the great cacique of the former and Chiaca the great cacique of the latter (313). With regard to the parcialidad

313. Moreno II, pp. 122 and 126.

631 /83 cont./
[643] of Condorillo, we do not have any evidence as to whether this whole parcialidad was under the chieftainship of a great cacique.
[175 027 632] We only know that the town of Saigpuru was one of the most important and that it was the most feared by its enemies and that its inhabitants were defeated in the year 1779 by Don Tomás Leso (314).

314. Moreno II, p. 244.

631 632 643 103 According to the reports written by the Governor of Santa Cruz, Don Lorenzo Suárez de Figueroa, the Province of "Yvytupue," that is, the region governed by the great cacique Vitupuera, was made up of five large subdivisions. As can be assumed from the report cited, these subdivisions were in part made up of one town and in part of several towns and were, with the exception of one, governed by several caciques. Thus there is mentioned in the first place the subdivision "Taquirán and Caracará," probably meaning the towns which bear these names. As the caciques of this first subdivision, three are mentioned; thus the number of caciques does not correspond to the number of towns. Thus, we are not here dealing with a community which was established exclusively on a territorial basis. /84/ For the second subdivision three names are mentioned, Aguapea, Naipea, and Traibi. Thus it was probably made up of three towns. In this subdivision the number of towns, three, corresponds to the number of caciques. The third subdivision is called Tamboré. Thus it can be presumed that it consisted of but one town, and there is also mentioned but one cacique. The fourth subdivision is called Tendy, and three caciques of it are mentioned. It is stated that one of these caciques, called Abaqué, was the son of the cacique Tendy, thus of that cacique who gave his name to that subdivision. Of the fifth subdivision, Ayaguá or Cayaguá, as many as four caciques are mentioned (315).

315. Moreno II, pp. 123 and 124.

/84 cont./

631 [643] Also for the parcialidad of Chiquiacá besides its great cacique, Chiquiacá or Chiacá, 14 other caciques are mentioned, but it cannot be determined from these statements whether these are the names of successive caciques or of contemporaneous ones.

C 175 648 631 We have interesting data from the 16th century on the way in which the individual Chiriguano communities distributed among themselves the different countries in which they were making their depredations. In the "Confesión de Blas Negro," it is said "that to those of the province of caypuru fell the part of tomina, and those of coyagua to the churumatas, and those of tendi as far as misque and tiraque, and those of aguapea up to this road from poxo and santa cruz" (316).

316. Moreno II, p. 120.

C Ca 175 648 In the historical sketch placed at the beginning of this work, I have already mentioned that the Chané, and also other tribes as well, were subjugated by the Chiriguano and incorporated as subjects into their communities. The Chané communities which had originally been in Chiriguano territory or its environs had been exterminated, until at the end of the 19th century, when the Chiriguano lost their independence because of the whites, the Chané were emancipated from their oppressors and once more inhabited their separate towns governed by their own great caciques.

C [1928] [648] Ca 175 643 We have an interesting item in the "Comentarios de Alvar Nuñez Cabeza de Vaca" through which we know that the Chané in times past, before being subjugated by the Chiriguano, had a strong social organization and powerful great caciques. In Puerto de Reyes, Alvar Nuñez met a Chané cacique who had previously accompanied García on his return from Peru and later, after the murder of García by the Guaraní, had fled from them. Among other things this cacique declared "that in his land those of his race have a single headman who orders all and who is obeyed by all, and that there are many towns of many peoples of those of his race" (317). The subjugated Chané were distributed among

317. Moreno II, p. 30.

/85 cont./

C 631 643 [622] According to all that we learn from the old documents, the Chiriguano communities, that is, the parcialidades under the chieftainship of great caciques and the subdivisions under the chieftainship of ordinary caciques, had a very firm organization in comparison with other tribes of South American Indians. The great cacique commands his subjects and they obey him absolutely. C [177] It is likely that in this regard the example of the absolute rule of the neighboring Incas of Peru influenced the organization of the Chiriguano. C CS 643 631 Even at the time of Erland v. Nordenskiöld's trip in 1908, the Chiriguano and Chané caciques were very powerful in contrast with the caciques of the neighboring tribes of the Chaco. Even at that time there were great caciques, who governed a large territory made up of several towns, and ordinary caciques, who governed the inhabitants of a town or part of them. Thus, at the time of Nordenskiöld's trip most of the towns of the Caipipendi valley were governed by a great cacique named Taruiri. The great cacique Mandepora formerly had considerable power in and near Machareti, and the great cacique Maringay in the Iguembe valley. CS 643 [562] We have Nordenskiöld's interesting statement that women too can be great caciques among the Chané. Thus the great cacique of the Chané towns on the Itiyuru was a woman named Vuáyruyi, who had succeeded her late brother in that office. Because she was already old, she was replaced in her duties by her nephew Vocapoy, who was the eldest son of her brother and predecessor. /86/ Her son was favored as great cacique after Vocapoy (326). Among the Chané on the Itiyuru, and

326. Nord. 1, pp. 223 and 229.

formerly among the Chané of the Parapití when they still had a great cacique, the office of great cacique was tied to a certain family, but it did not pass from father to son. Nordenskiöld recorded the genealogical tree of the family of the caciques of the Chané on the Itiyuru, according to which, after the great cacique Hinu Parava, two of the latter's sons successively succeeded to this office. After the death of the last of these, Hinu Parava's daughter, the above-mentioned Vuáyruyi, was great cacique, while the son